1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

Leaving nothing behind;
They will go to the great Sivaji.
What palanquin bearer will carry
This sister of ours to Kajli forest?

V. Songs of Religion.

1. Religious Teaching: The Name of Ram.

Rama, Rama, saba kahai,
Dasharatha kahai na koi:
Eka nama Dasharatha ka leta
Koti janama phala hoy.
Rama, Rama amola hai,
Damana bina bikaya.
Tulasi aisa nama ko gahaka
Nahin karkaya.

Though all take the name of Ram,
And none the name of great Dasarath:
Yet the name of Dasarath, if breathed in prayer
Blesses through millions of births.
But the name of Ram—it is priceless,
And without price it is offered.
E'en then, saith Tulasi, there's no one,
No one ready to own his name.

2. Religious Teaching: Worship Ram Now.

Rama, Rama ki lutahai,
Luta ja pala luta.
Anta samaya pachhataiba pyare prana
Jo jaihain chhuta.
Rama hai bhajana karau dina rata.

Ram, Ram, sounds and resounds,
And they who know his address should heed it.
When your life is past, dear friend,
And the time for repentance has vanished,
You'll rue it.
So now worship Ram day and night.

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3. Religious Teaching: Kindness.

539 *Mata pita ko lalana mare tiriya ko,*
577 *Laraho kya karaho jaga mon?*
869 *Aye ko aiso jiwana paye ko?*
Parasa ke thali jewana baithe,
Murada mara ke ka haraho jaga men ayake?

Beating your parents and kicking your wife,
O lad, what's the gain in this world?
What will you get for such a life?
Sitting to eat at the funeral feast,
What in the world is the use of that?

4. Religious Teaching: Arrogance.

Prabhuji se garva kiya so hara.
Ban ki ghumachi lala badan muha,
Kara Prabhuji se gar garvahara so hara.
Garva kiya eka ban ki hiranaya,
Unhun ka nain bigara.
Garva kiya eka chaki chakha,
Unhun ka rain bigara.

He who lifts his heart against God is already defeated.
The *ghumachi* of the forest was vain and lofty,
So God gave its fruit a red face and black body,
And it was henceforward ashamed.
A deer in the forest thought against God,
And it was disfigured with blindness.
The Chakhi-Chakha birds were proud and vain,
Their nights were henceforward despoiled.

5. Religious Teaching: Vanity.

Na garbh karna dihiya se.
Garbh kiya Rama aur Lakshman,
Unke dukh par gayo Sita haran se.
Garbh kiya Lanka ka Rawan,
Unke dukh par gayo Lanka jare se.
Garbh kiya eka sadhu bairagi,
Unke dukh par gaye dhuni kale se.

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Garbh kiya eha jal ki machalaya, 539
Unke dukh par gaye pani kate se. 577
Garbh kiya eha ban ki chiriya, 869
Inke dukh par gaye pathara pare se.

Never be vain of thy handsome body.
Very proud were Ram and Lakshman,
So they suffered when they lost Sita.
And vain was Rawan of Lanka,
And mourned when his city was burned.
A *sadhu's* soul was lifted to vanity,
And his sacred fire went out forever.
A fish in the waters was sporting,
And was left when the pond dried up.
Then vain was a bird in the forest,
So hailstones ended his chirpings.

6. A Song to be Sung at the Phag Festival. 539

Kuan par kera lagawo sahjani,
Ghare chalo bundawari ho leke.
Utri mahanadi jhulani deke,
Mundari mora badala dewa yar.
Nadiya dudhan dhari bahi awe,
Kagada ka naiya bani chali dekhi.
Aguwa Phagun phagua khelaye rangroj ka sath.
Panch rupaya mardhi men,
Bar le Kashi men khel phag.
Hama ko holi khelan din jay.
Angam mon tulasi kabirawa bola,
Ho Sitaram.
Kolin Kol kare jay tatiya deke.

O fair companion,
Let us set plantains by this well,
And go home with one who has this *bunda.*
The great river is crossed by a present of jewelry,
So give me back the ring, O my friend.
The river comes flowing down like a stream of milk;
Let us watch the paper boats
Bobbing in its currents.
In the month of *Phag* we'll play *phag* with the dyers.

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Khambā: the sacred post.
Kalas: The water pot.
Chauka: The small raised platform under the booth.
Haldī: Turmeric (*Circuma longa*).

7. This is a wedding song from Barela. The headings indicate the time the song is sung.

8. The important guests are teased by being told that they are being fed with food fit only for animals.

9. Another song with a sting. Sung in connection with the arrival of the bridegroom's party. From Balavara.

10, 11. From Barela.

12. A marriage *dādrā* from Barela. The whole is a coarse series of jesting absurdities: the unmarried woman can hardly have a daughter-in-law, and yet the latter is pregnant. It is, however, her sister who is fed the food given to women in confinement, and a woman who is a mere spectator to all this suddenly gives birth to the child which a barren woman takes and suckles. [522]

13. A wedding *dādrā* from Katni. The *kadam* tree is the *Nauclea orientalis*. In wedding imagery the bridegroom is frequently likened to a parrot.

14. A *rāī* from Katni. The spot of vermillion denotes a living husband. [302 554]

15. A wedding song from Barela in which the bride is teased and warned to be careful. A lakh is 100,000. [80]

16. From Barela. The *bardī* is being teased. Kajli forest is a forest frequented by elephants. A *gutkī* is a magic ball prepared by devotees which, when eaten, is supposed to make one invisible. Here it makes others disappear [189]

V. Songs of Religion.

1. *Dādrās* from the vicinity of Katni. These are examples of numerous songs of this nature which were collected and translated but are not reproduced here. It is likely that most of the songs centering about Rām and his experiences in search of Sītā are borrowed as in their actual worship Rām is seldom taken into account by Kols. Dasarath was the father of Rām. 539 577 869 [177]

3. From Sihora: a *rāī*.

4. A *dohdrī* from Imalhapur. The *ghumachī* is said to be a fruit of reddish colour with black spots upon it. It is probably the *ghunghachī* (*Abrus Precatorius*.) For *chakhī-chakvā* birds see notes on 1: 2. [137]

5. This has references to the Rāmāyaṇa story. A *dohdrī* from Imalhapur.

6. A song for the *phāg* season, composed in Garha. *Phāg* and *holī* refer to the same season. A *bunda* is a dot or decoration on the forehead to enhance a woman's beauty. Kashi is the holy city of Benares. 539 [302]

7. A *bhajan* called *sumaran*—'song of remembrance'. Hinglās: or Kailās, the holy mount of Śiva in the Himalayas. Maihar: a town and state about 100 miles north of Jubbulpore. It is the seat of the main temple dedicated to Shārdā *devī*. [778]

8. A *bhagat* from Jubbulpore. *Lagan*: the wedding horoscope. *Barāt*: the party which comes to the girl's house bringing the groom with [585]